turned their backs. Now both have to face the problem of restoring their own inner economic balance, and of achieving a measure of self-sufficiency.

But the Englishman can say: "We are a world Power; our retreat within our Empire is largely governed by our own will and choice; we can regulate its pace; there is force in us if we choose to employ it; and we can fall back upon this island which we have neglected while developing continents; we can, and shall, develop it; we have the resources of a State with which to re-establish the balance of our economy and a necessary measure of economic independence; if need be, we have the means for an intense and successful economic and political nationalism".

The Jew, on the other hand, must say: "In the G-aluth we are like so many slaves and hostages dependent on the will of others; we may be well treated, or badly; if badly, we have hardly the means for self-defence; if we have to retreat, the pace of our retreat is prescribed by others; we must now undergo a fundamental process of economic re-orientation, but we have neither the resources of a State nor the place wherein to effect it; all our strength is in a faith mixed with despair, and all the space we can claim is Palestine, our Promised Land, now the 'half-promised' land of Mandatory politics; moreover we have grown so numerous that Palestine can hold but a fraction of our people, and so poor that it is

only with the greatest difficulty that we can raise the means for developing even the limited possibilities of Palestine".

This is the last century of Jewish history in figures as presented by Dr. Buppin: in. 1825 there were 3| million Jews; 1850: 4f; 1880: 7£; 1900: 10J; 1925: 15; 1933: nearly 16 millions.

In 1825, 2J minions Jews inhabited Eastern Europe, while the remaining million was almost equally divided between the other European and the Oriental Jews; only about 10,000 lived in America.

Oriental Jewry, even in the nineteenth century, continued